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knowledge of the event excited, has always seemed a course of conduct difficult of justification. Mr. Rockwell shows plainly that Luther regarded the question from the point of view of a confessor charged with the spiritual good of the landgraf's soul. He did not look upon bigamy as a general right, but as a status that might be permitted in view of Old Testament example, under the special circumstances in which the landgraf was placed. Such permission, however, was only a dispensation before the bar of conscience and not a justification before the law. It was an allowance by a confessor to do something forbidden by law, which, nevertheless, it was for the good of the soul of the particular inquirer to do. The underlying theory was that the end of all law is the good of the soul; if that law hinders its good, exceptions may be permitted, but should not be made public, since their example would, in general, be bad. Hence Luther held himself warranted in advising a denial, as far as the general public was concerned, of facts which were well known to him in his confidential capacity. Curiously enough, from a modern Protestant point of view, Luther called to his aid, in this very question of denial of fact, the example of our Lord, saying, "I can do with good conscience as Christ in the Gospel; 'the Son knoweth not the day', and like a pious father confessor who shall and must say openly or before a court that he knows nothing regarding that which he is asked concerning secret confession, for what one knows secretly that cannot one know openly." It may be interesting to note, however, that this interpretation of Christ's declared ignorance of the day of judgment, as an intentional reticence justifying the secrecy of spiritual counsel, was not at all original with Luther, but was current in his day, for example, in the popular *Summa Angelica de Casibus Conscientiæ* of Angelo di Chiavasso, which Luther had read. Whether he can regard this explanation as affording any considerable measure of justification for Luther, the reader of Mr. Rockwell's volume will decide for himself. In the third section of his work, Mr. Rockwell presents a valuable discussion of the attitude of the Reformation age toward bigamy in general, involving an examination of the opinions of the German reformers on the matrimonial questions raised by Henry VIII; the views of Luther, Melancthon, and Bucer on bigamy; and the contemporary attitude of the Roman church, especially in regard to the power and extent of the right of papal dispensations.

WILLISTON WALKER.

*A History of the English Church.* Edited by the late Very Rev. W. R. W. STEPHENS, D.D., F.S.A., Dean of Winchester, and the Rev. WILLIAM HUNT, D.Litt. Volume V. *The English Church in the Reigns of Elizabeth and James I (1558-1625).* By W. H. FRERE. (London: Macmillan and Company; New York: The Macmillan Company. 1904. Pp. xiii, 413.)

THE series to which this book belongs has established a reputation

for painstaking diligence in the use of original materials and the presentation of the subject in careful detail. Mr. Frere's volume conforms to this standard and contains much that is of interest and value to the student. The most important information of this detailed character is the statistical data about the English dioceses in 1563 compiled from manuscript sources. Doubtless the conscientious precision shown in determining the practice of various men and of men in various years in the matter of vestments and ceremonial will make some readers impatient, but such dull items may serve an end, negating, for example, the notion often entertained that many ritualistic practices of modern Anglicanism were not expressly enjoined in the time of Elizabeth simply because they were taken for granted. It is indeed to be regretted that some other modern questions are left unanswered. Recent discussions of the eucharistic doctrine show divergent views of the purpose and practice of those who gave form to the Elizabethan church. Frere offers no help in this matter, which Maitland, on the other hand, has made clear and significant in the *Cambridge Modern History* (II, 588). Maitland's treatment is illuminating because he sees English incidents in the framework of the general European situation; Frere has no constructive power. He seems not to have discovered general characteristics that make his period what some have called Pre-Laudian Anglicanism. The net impression left by the book is that only the Puritan party had a history of internal development and that the episcopal conception of the church was a fixed type. We learn nothing of the divergence of Bancroft from the principles of Jewel, Whitgift, and Hooker. We are left without explanation of the Elizabethan valuations of the articles or of the episcopal office. We learn nothing of the conscious and expressed convictions of those who gave the impress of their ideals to the church. We read that Jewel's *Apology* at once became a classic but obtain no notion of the thought of so influential a book. The mention of Hooker's *Ecclesiastical Polity* is even more meager and empty. The statement about its publication does not mention the doubts as to the genuineness of the posthumous books.

One result of this is that the presentation is one-sided. The Anglicanism of a later and more permanent type seems to be assumed as the necessary norm and the Puritans are false brethren intruding where they do not belong. It would be hard for the author to understand the protests of loyalty to the church of England on the part of the first Puritans of Massachusetts Bay. It is true that he studies to be just and for the most part freely recognizes the justification of the more temperate Puritan demands, yet an irritation which seems to grow as the book proceeds results in some rather sweeping aspersions, such as "truthfulness was never the Puritans' strong point". For the piety of Roman recusants Frere feels a reverence which no one will blame, but he has not taken pains to understand the Puritan type of piety. A little more power of *Anempfindung*, a little more social psychology, are needed for the study of a period when a nation became divided into

groups antagonistic in religion and politics. The author speaks slightly of the Puritans' "invasion of the liberty of men to enjoy innocent amusements on Sunday after service". Richard Baxter's account of a Jacobean Sunday will explain, however, the deep feeling of violated sanctity that drove the Puritan to his sabbatarian demand.

A few minor slips may be noted. The statement that Robert Browne's works have not been reprinted is made in ignorance of the *Old South Leaflets*, volume IV, and of the extracts in Hanbury and in Walker's *Creeeds and Platforms of Congregationalism*. Robinson of Leyden is called James, and the Mayflower party is said to have landed "on November 11 at Plymouth Rock in Massachusetts".

FRANCIS A. CHRISTIE.

*The American Nation: a History.* Edited by ALBERT BUSHNELL HART. Volume 2. *Basis of American History, 1500-1900.* By LIVINGSTON FARRAND, A.M., M.D., Professor of Anthropology, Columbia University. (New York and London: Harper and Brothers. 1904. Pp. xviii, 303.)

THE American nation as a political unit merely is a subject easily compassed by the historian, since its foundation lies not only within the period of written history but within the narrow limits of discovery and colonization. But he who would venture to treat the national history in its fuller significance must carry his researches beyond the limits of the Columbian period and over a vast range of subject-matter; he must consider the races and cultures of the Old World and their far-reaching influence in the New; he must have an intimate acquaintance with the New World, giving due attention to its configuration, its climate, and its resources, and must build up the background of his picture with the history of the American race. These are the elements that, in the view of Dr. Farrand, constitute the basis for the history of the American nation. The time may or may not have come for an adequate presentation of this history; the point of view may not yet be sufficiently remote for comprehensive vision, and the knowledge of the field and its complex phenomena may not be sufficiently complete; but our author has ventured upon the task, and the future must determine the wisdom of the undertaking and the degree of his success.

In the earlier chapters the author depicts in a simple and effective manner the physical features of the continent, characterizing the areas fitted for human occupancy and pointing out the bearing of the mountain masses, the deserts, and the rivers upon the distribution of populations. He shows how the invading race advanced to the conquest of the fertile valleys and the prairies, and how the aborigines were pushed inland along the waterways, across the passes, and over the portages, until the great habitable areas were almost completely wrested from their grasp—the special areas that had nurtured the native communities and developed their peculiar culture now became the focal centers for